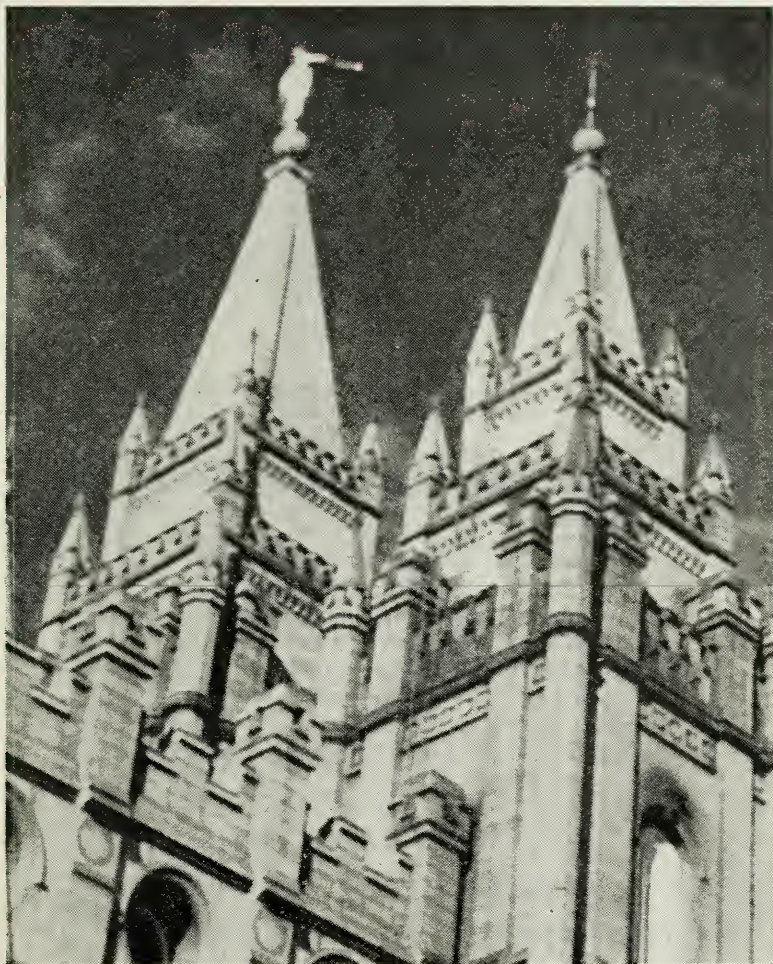


# Millennial Star



**Spires Of The Temple**  
*The House of the Lord*  
See page 594



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# THE LATTER-DAY SAINTS' MILLENNIAL STAR

ESTABLISHED IN 1840

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Editor—Publisher  
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Associate-Editor

149 Nightingale Lane, S.W.12.

Battersea 4510

*The Spirit itself beareth witness with our spirit, that we are the children of God.—Rom. 8: 16*



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## THIS WEEK'S COVER

As evidence in modern days of the fulfilment of prophecy the Salt Lake Temple, the House of the Lord, stands in the "top of the mountains." We read in Micah, Chapter 4, verse 1: "But in the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it." Is revelation continuous even today? See page 594.



## IN THIS ISSUE

Was Joseph Smith qualified, as a writer, to produce the Book of Mormon? See page 602.

Can there be reward without knowledge? See page 605.

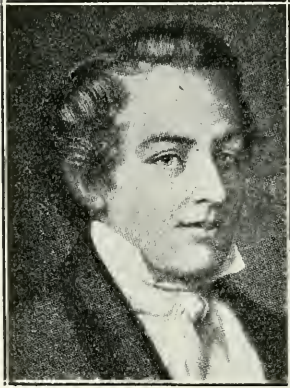


## Modern Revelation

By ELDER JOSEPH F. MERRILL

Of the Council of the Twelve

“WE believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God.”



Joseph Smith

Was he divinely aided?

Our Church is founded upon modern revelation. It owes its very existence to divine revelations given to the Prophet Joseph Smith. And it is just at this point we differ from all other religious denominations.

All Christian people, i.e., those people who accept Jesus as the Son of God, profess a belief in the divine inspiration of the Bible. In biblical days God did reveal His word to His chosen prophets. Professors of Christianity also teach this doctrine, but they also teach that the canon of scripture as found in the Bible is full. No more is needed, they say. Yes, the Lord may inspire and enlighten human mind to understand and explain what is written in the Bible but He no longer reveals any new religious truth, for all that is necessary was revealed to the ancient prophets and is already in the Bible.

Such teachings as these among Christians were very general in Joseph Smith's day. It is, therefore, quite understandable why people generally were unable to accept the Prophet's word that he had received divine revelations and visitations from heavenly personages. In view of their life-long teachings the rejection of the Prophet by the vast majority of people was the natural thing to expect. And in this day when the people generally do not know or read the Bible and professedly are far less religious than they were in Joseph's Smith's day, they seem far less ready now than then to accept his testimony. In the light of all relevant facts this is easy to understand.

People today are much less superstitious than formerly. Science has given them sound understanding of many natural phenomena. In proportion as this understanding has enlarged, their beliefs in miracles has diminished. They have learned that the universe is governed by law and not by the erratic or malignant will of a multitude of deities. And so strong has become the hold upon intelligent people of so-called science that the great majority reject entirely the idea of miracles in modern times. But were they to study the matter deeply with an open mind they would find that the facts of science give no warrant for declaring miracles and science

cannot be harmonized. The materialism of science in the last quarter of the 19th century has disappeared from the minds of the foremost scientists of today, but not from the minds of the people who would interpret science. It is now recognized by some authoritative scientific leaders that a spiritual world is a necessary accompaniment of a material world, the two worlds being intimately related, but science knows little of the spiritual realm. The tools and methods of science are wholly inadequate for study and research in this realm. Consequently science can make no dogmatic statements denying spiritual phenomena. However, Joseph Smith's message, conflicting with the teachings and settled beliefs of prejudiced people, was rejected either coldly or indignantly, depending upon the feelings aroused.

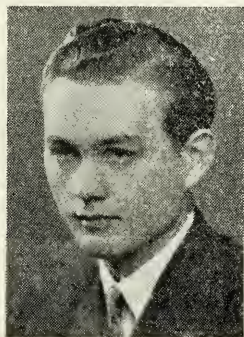
The Prophet did not expect any other result. The Lord had warned him. Further, he knew the power of Satan in the world and knew that this power would fight his testimony. He also knew that the prophets of old, including even Jesus Christ, had been rejected by the great majority of people. But this

*Continued overleaf*



## An Appreciation To Elder Thornton Y. Booth

THE recent evacuation orders to the missionaries of Great Britain takes from our ranks Elder Thornton Y. Booth, who has been associate-editor of the STAR for the past four months, and assistant on the editorial staff eleven months prior to that time.



Elder Booth

Under the active management of Elder Booth, the STAR maintained a high standard of journalism and attained a criterion of readability. It has been his aim while associate-editor to give STAR readers the best possible material from a wide variety of sources. New features by Elder Booth have been, "Glances At Church History," the short-story policy, and a re-vamping of the STAR make-up. The plentiful use of illustrations has helped to make the STAR more appealing during Elder Booth's editorship. His effective and scholarly editor-

ials have been appreciated by saints in Britain and abroad.

Before becoming a member of the editorial staff Elder Booth laboured in Leeds District.

## MODERN REVELATION

*Continued from page 595*

rejection was no evidence whatsoever against the truth. Neither was it in the case of the Prophet's testimony.

Strange, is it not, that the modern world is willing, passively, to accept the divine inspiration of the Bible and still "hold the opinion that there would be no revelation in the latter days? The Bible teems with prophecies of the latter-day glory, when the mightiest miracles ever wrought by divine power should be displayed, when God should set up 'an ensign to the nations' . . . , and bring 'His elect together from the four quarters of the earth.' They are to go up into the tops of the mountains, where the House of the Lord is to be reared, from which His law is to go forth, and where His people shall learn His ways and walk in His paths." If prophets and divine guidance were needed in biblical days, is it not all the more necessary for the people to have them in these modern days? Our times are so very much more complex, and our problems so very much more difficult than they were in ancient times; does it not seem absurd for us to reject prophets and revelation as unnecessary now while professing a belief that they were needed anciently? But how can we accept the Bible and reject its teachings and prophecies relative to the "last days?"

In any case we have Joseph Smith, his work and the Church. These furnish irrefutable evidence of the fact that the Lord has revealed Himself in this dispensation. In view of who he was—his opportunities, training, circumstances, etc., can any sane person deny that he must have been divinely aided, when all his achievements are taken into account? Is not his work the best possible physical evidence of the truth of his testimony? Did he not accomplish "a marvellous work and a wonder?" Cannot the Latter-day Saints "point with pride" to their great Prophet and his work as external proof of the validity of their faith in modern revelation?

And now let us briefly refer to the Doctrine and Covenants, a great book of revelations. Let any intelligent person carefully read this sacred book with an unprejudiced mind. What will he find? A great volume that illumines many obscure passages of the Bible, makes plain many new truths, and teaches a mode of living and serving eminently becoming to real saints of the living God. Will any doubter explain how Joseph Smith, uninspired, could have written this book? How could he in the midst of his very busy, troublous daily life have been able to illumine Bible teachings with a clarity that all the biblical scholars of his own and previous generations had been unable to do? Does not this one achievement, say nothing or anything else he did, prove that he was divinely inspired?

Let it not be forgotten that we believe in revelation as a means of obtaining information and divine guidance for the individual as well as for the Church. President Joseph F. Smith once said, "I believe that every individual in the Church has just as much right to enjoy the spirit of revelation and the understanding from God which that spirit gives him, for

*Continued on page 606*

# POETRY

In spite of the stares of the wise  
and the world's derision,

Dare travel the star-blazed road,  
dare follow the vision!

—*Edwin Markham*

## A FENCE OF FAITH

Build a little fence of faith around  
today

And therein stay.

Look not through the sheltering  
bars

Upon tomorrow;

God will help thee bear what comes  
of joy

Or sorrow.

—Author unknown to STAR

## IF

If radio's slim fingers can pluck a  
tune

From night—and toss it o'er a con-  
tinent or sea;

If the petaled white roses of a  
violin

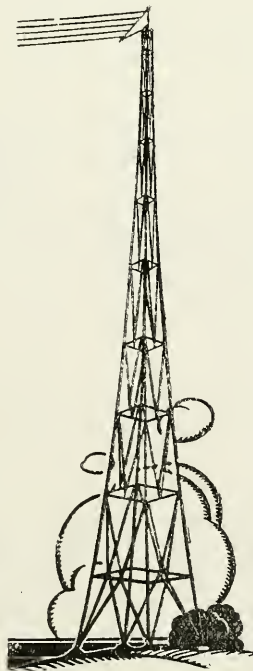
Are blown across the mountains or  
the city's din;

If songs, like crimson roses, are  
called

From thin blue air;

Why should mortals wonder if God  
hears prayer?

—*Ethel Romig Fuller*



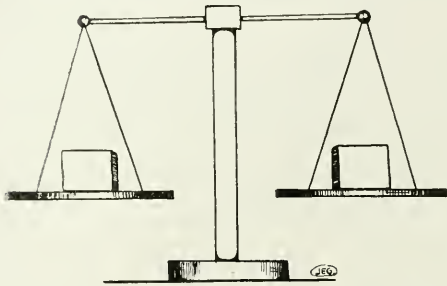


## The Unseen Equity

By ELDER PAUL L. BADGER

Former Supervising Elder, Scottish District

“SO when even was come, the lord of the vineyard saith unto his steward, Call the labourers, and give them their hire, beginning from the last unto the first. And when they came that were hired about the eleventh hour, they received



every man a penny. But when the first came, they supposed that they should have received more; and they likewise received every man a penny. And when they received it, they murmured against the goodman of the house, Saying, These last have wrought but one hour, and thou hast made them equal unto us, which have borne the burden and

heat of the day.” (Matthew 20: 8-12)

This instructive parable was the answer of the Master to Peter's question concerning the lot to befall himself and presumably all others who had forsaken all that they possessed to follow Him. And while it stands today, pertinent as the day it was delivered, as a forceful rebuke of the bargain-spirit in the Lord's work, there are within it other truths equally as valuable in their application to the pursuance of life. From their long toil of the day the labourers presented themselves before the steward in anticipation of a larger wage than that for which they had legally contracted. Their dissatisfaction was engendered by the discovery that others who had laboured only a small portion of the day had been rewarded with an equal amount. The fact that the latter had displayed their willingness to work at a late hour in the day relying only upon the word of the employer to pay them whatsoever was right evidently did not receive their consideration. It was the comparison of their own merit with that of their fellow labourers—in the manner of the Pharisee—that blinded them to other circumstances of the case and brought forth the complaint that they had suffered an injustice; and they supposed that they should have received more.

Dissatisfaction is a medicine. Taken internally it is a stimulant, often leading to reform and improvement in personal behaviour. Applied to our fellow men, it flavours the heart with bitterness, fostering a spirit of criticism, discontent and envy. We begin to question our lot. In a world of varying standards we sometimes wonder why sharp practice, dishonesty, selfishness and intemperance are seemingly rewarded with prosperity and the comforts of life; while strict adherence to all that the Christian code implies is seemingly recompensed



with a meagre livelihood. We, like the labourers in the vineyard, "suppose that we should have received more."

If we accept the Gospel of Jesus Christ as truth, we believe that it is the everlasting Gospel—the Eternal Gospel—and that it will be the means whereby all that is righteous will ultimately prevail. Therefore all that is opposed to the Gospel plan is not everlasting—but of a transient or temporary nature, and it will be overcome. If unrighteousness seems to prevail at times it is but of brief moment as compared to all eternity when righteousness will hold sway. Paul, in writing to the Roman saints says, "But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath." (Rom. 2: 8) And in writing to the Galatians he reminds them, "Be not deceived, God is not mocked. For whatsoever a man soweth, that shall he also reap." If this is the lot that is to befall the unrighteous, surely the circumstances that attend them could hardly be said to be those as connoted by the term prosperity.

John the Revelator said that he "saw the dead, small and great stand before God; and the books were opened and another book was opened, which is the book of life, and the dead were judged out of those things which were written in the books, according to their works." Fundamentals of earthly bookkeeping reveal an important principle—the principle of *equity*. If a man has a £5,000 home on which he has a mortgage of £4,000 his equity or the value of his interest in the home is actually only worth £1,000. If a neighbour has a £2,000 home which is free of debt, his equity is actually worth £2,000. Would it not be a common error of judgment to suppose that the former was the wealthier of the two, not knowing the equity?

And so it is with life. When we attempt to appraise our fellowmen there is much that we cannot see and do not know. And they who have sacrificed honour and principle have mortgaged the future for present concern.

Christ said, "Lay up for yourselves treasure in Heaven where neither moth nor rust doth corrupt and where thieves do not break through nor steal. For where your treasure is there will your heart be also."

This is the *equity* that counts.



#### NOTICE

It is suggested that sacrament meetings be held Sunday afternoons, that there be no auxiliary or other meetings held in the evenings, and that every precaution be taken to insure strict observance of lighting regulations. The STAR should be notified of times and places of meetings.—HUGH B. BROWN

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THURSDAY, SEPTEMBER 21, 1939

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EDITORIAL

## *Change In Associate-Editorship*

ONCE again it becomes necessary to announce a change in the editorial staff of the MILLENNIAL STAR. This time it is occasioned by the necessity for general evacuation of foreigners from these shores, including many of the missionaries who were labouring here.

Since May 11th, 1939, Thornton Y. Booth has been acting as associate-editor of the STAR. During that time he has given efficient and outstanding service, having had experience in former fields. He has natural aptitudes and special qualification for the work assigned to him.

During Elder Booth's term of office the STAR has continued the high standards previously reached; also, it has introduced a number of new features which have been pleasing and beneficial to its readers.

Elder Booth is a versatile man, capable of accomplishment in many fields. He has made an honoured name for himself in the mission field as a convincing and well-informed speaker, has a very pleasing personality, and has maintained a wholesome open-minded attitude coupled with a spirit of teachableness which makes him a delightful companion.

### *Ability To Find And Incorporate Truth*

THOUGH he is yet a young man, he has an unusual grasp of truth. He will be missed not only in the office, but in the branches and the districts in the mission where the STAR has been in circulation.

Those who labour among the youth of the Church are frequently amazed by the evidences of early maturity, profound understanding, adaptability, qualities of leadership. These have been noted in Elder Booth and his work during his sojourn in the British Mission. He leaves with the love and blessing of his companions, the saints and friends among whom he has laboured, and of the mission president.

### *An Influence On The Lives Of Others*

UPON the departure of Elder Marvin J. Ashton, Elder Booth took over the position of associate-editor of the STAR and at the same time, undertook to carry on the splendid work which Elder Ashton had been doing with a group of young men in the Boys' Brigade. For many months he has gone to them each week carrying the message of the Gospel, inspiring them with high ideals, and teaching them gems of truth from the Holy Bible. He will live long in the memories of these boys, many of whom will recognize in later life that his teachings were the pure Gospel of the risen Redeemer, and that adherence thereto brings joy and peace both here and hereafter. He laboured as a missionary in Leeds District, was faithful and diligent in the discharge of his duties there. In the STAR office he has been prompt, accurate, industrious and efficient. We predict for him a great future in his chosen profession.

Men yearn for appreciation in life, a blessing which may be bestowed by their fellow men, but which is so often given grudgingly, haltingly, tardily—too often felt but not expressed. They who are heavy laden find their burden lightened by a word of commendation and encouragement.

### *"Well Done, Thou Good And Faithful Servant"*

IN these times of stress when each is carrying additional burdens, when all are preparing for a long, hard pull, the way will seem shorter, the hill not so steep, if we will pause long enough to tell those nearest to us that they are doing a good job. After all, the reward for which we are all striving, the reward which is promised us at the end of the road will not be paid in money or in goods, or in tangible things of the earth—the reward which is promised to the faithful and for which all hearts will yearn as they come to the end of their pilgrimage is the intangible but priceless "Well done, thou good and faithful servant."

Elder John E. Gillespie will succeed Elder Booth as associate-editor. Here, again, the appointment comes as a reward of merit. Elder Gillespie, voluntarily remaining in the field after the others have gone home, is inspired by a desire to serve, and will join us in an earnest effort to carry on under conditions somewhat unusual, but, as always, challenging.

—HUGH B. BROWN



# The Consistency Of The Book Of Mormon

By ELDERS E. CECIL MCGAVIN AND A. S. REYNOLDS

CONDENSED FROM THE LIAHONA

NOTE: This is the second article taken from the manuscript of the forthcoming book *Joseph Smith an Inspired Translator*.

NO farmer's boy, raised in the backwoods of New York state, denied the advantages of even a meagre education, could have written a large book about an ancient people without having filled the volume with anachronisms and other errors that would have made it a monument of folly, a classic of deceit, a ridiculous fabrication of sheer stupidity. Such an untrained youth writing a voluminous and complex history of an ancient people would have left the tell-tale marks of provincialism upon every page. It would have been read out of sheer curiosity, not out of sublime reverence.

The strange thing is that the Book of Mormon is absolutely free from this type of error, positively establishing Joseph Smith as a translator, not an author of the complex history. Skilled authors of the world who have written novels, plays, or intricate historical material about a people with whom the writer was not intimately acquainted, by study or association, have left the errors of time and space upon their literary creations. Such errors have appeared with regularity in the writings of the most learned and shrewd masters in the realm of literature, though they wrote of people and events of which an intimate knowledge was available.

Yet not so with the historical background of the Book of Mormon. That was a mysterious subject whose buried secrets lay beneath mountains of debris. The surface of discovery had not been scratched by the archeologists at the time the Book of Mormon was being translated. No literary work has been so liable to be replete with anachronisms and similar errors as has the Book of Mormon, providing we assume that Joseph Smith was its author.

David Whitmer declared that Joseph Smith's fund of information was so limited that he did not know whether or not Jerusalem was a walled city. Yet the book that he translated is filled with information about Jerusalem and its people which has been verified in many respects by the scholarship of the modern world.

Without any reflection upon the genius and ability of the beloved Shakespeare, let us call attention to a few striking errors that appeared in his popular plays, emphasizing thereby that the untutored youth in the suburbs of a backwoods town upon the frontier, wrote better than he knew when he dictated the pages of the Book of Mormon to his scribe. The shrewd Shakespeare often lost himself in his own generation, becoming entirely unmindful of the ancient people whose customs he often modernized. Yet his occasions for such errors were negligible in comparison with those of the farmer's boy at Palmyra, New York.

In *Hamlet* we read of the clock which "struck twelve," though striking clocks did not appear for three centuries after Hamlet's time. In the same play mention is often made of "brazen cannon" and other artillery entirely unknown to the Europeans for nearly five hundred years after the time of Hamlet.

Hamlet speaks of the roses on his shoes, though such ornaments were not fashionable until Shakespeare's own time. The most flagrant error in this play is the author's assertion that Hamlet had been educated at Wittenberg; yet the University of Wittenburg did not exist before 1502.

In *Othello*, Cassio is made to pray: "Great Jove, Othello guard." All the characters are represented as being Christians. An appeal like this by a disciple of Christ is as absurd as the pagan Hamlet's pious references to the Bible and Christianity.

In *Macbeth*, mention is made of dollars, drums, striking clocks and other modern devices not in existence at the time the story was supposed to have been enacted. Lennon, in speaking of the storm on the night that Duncan was murdered, says: "Our chimneys are blown down," yet there was not a chimney in Scotland at the time this is supposed to have happened.

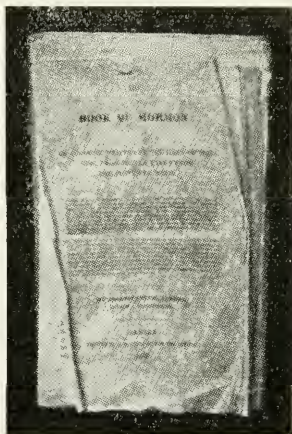
*King Lear* is more crowded with anachronisms than the Book of Mormon is with the trite expression, "And it came to pass." Lear mentions "church steeples with weather cocks on the top of them;" while his Fool very foolishly speaks of "holy water," and of the "burning of heretics." There is mention of many modern inventions, persons, things and places which are inconsistent in the extreme.

In the *Midsummer Night's Dream* mention is made of almanacs, the gun's report, and coats of heraldry.

In *Henry the Fifth*, shillings appear as a medium of change, however, they were not in circulation until the time of Henry the Seventh. In this play, Henry the Fifth mentions going to Constantinople and taking the Turk by the beard, whereas Constantinople was not in possession of the Turks until 1453, thirty-one years after Henry the Fifth passed away.

It is in the *Winter's Tale* that the well-known blunder appears—the shipwreck in Bohemia—though that country is land-bound on all sides, with no sea within a hundred miles of its boundaries.

In *As You Like It*, the French forest of Arden is supplied with products from the torrid zone, such as palm trees and a lioness.



Proofs of the First Edition of the Book of Mormon

## GLANCES AT CHURCH HISTORY

*Brief accounts of interesting events which occurred at a corresponding time of some previous year.*

*September 16th, 1852:*—Anthony W. Ivins, former member of the First Presidency, was born at Toms River, New Jersey, U.S.A. Elder Ivins was ordained an apostle on October 6th, 1907, and set apart as second counsellor in the First Presidency in 1921 and first counsellor in 1925. He held this position until his death in September, 1934.

*September 18th, 1839:*—Elders Brigham Young and Heber C. Kimball left Commerce, Illinois, for missionary work in England.

*September 18th, 1848:*—Apostle John Henry Smith was born at Carburnca, Iowa.

*September 19th, 1811:*—Apostle Orson Pratt was born at Hartford, New York.

*September 21st, 1862:*—Apostle James E. Talmage was born at Hungerford, Berkshire, England.

*September 22nd, 1827:*—The Golden Plates, from which the Book of Mormon was translated, were delivered to Joseph Smith. From the preface of the Book of Mormon we read his account:

“At length the time arrived for obtaining the plates, the Urim and Thummim, and the breastplate. On the twenty-second day of September, one thousand eight hundred and twenty-seven, having gone as usual at the end of another year to the place where they were deposited, the same heavenly messenger delivered them up to me with this charge: That I should be responsible for them; that if I should let them go carelessly, or through any neglect of mine, I should be cut off; but if I would use all my endeavours to preserve them, until he, the messenger, should call for them, they should be protected.

“I soon found out the reason why I had received such strict charges to keep them safe, and why it was that the messenger had said that when I had done what was required at my hand, he would call for them. For no sooner was it known that I had them, than the most strenuous exertions were used to get them from me. Every stratagem that could be invented was resorted to for that purpose. The persecution became more bitter and severe than ever before, and multitudes were on the alert continually to get them from me if possible. But by the wisdom of God, they remained safe in my hands, until I had accomplished by them what was required at my hand. When, according to arrangements, the messenger called for them, I delivered them up to him; and he has them in his charge until this day, being the second of May, one thousand eight hundred and thirty-eight.”

*September 22nd, 1889:*—Salim Inzil and Pharez Rاندure were baptized below the Egyptian colony, Yaffa, Palestine, by Elder C. U. Locander. They were confirmed the same day by Elders J. M. Sjordahl and Locander. They were the first Arabs to join the Church.





## On The Heels Of Right Effort

By D. BALDWIN, Ph.D.

FROM THE IMPROVEMENT ERA

**M**EN do not suddenly become transformed from the level of "poor-class" to "well-to-do" without having expended endless days and years of conscientious effort. Let us suppose you are before the judgment bar of God. He says: "Here are the books containing the laws and ordinances that were in effect when you lived on the earth; what was your conduct with regard to this one? (pointing to reverence). And this? (pointing to honesty). And this? (pointing to chastity or virtue)." Knowing the law, and consequently knowing the penalty for disobedience to it, you will be held equally accountable.

"All well and good," you say, "but that doesn't apply to us because we didn't know the law—no one made us acquainted with it."

Let us take for granted that you know nothing of electricity, but you are desirous of obtaining the comfort that electricity would afford you. You dimly sense that greater comforts could be yours if you but knew how to grasp them—and remember that they are there to be had, have always existed in fact, but you didn't know it. Yet because of your lack of the knowledge of electricity you are being deprived of the comforts which that force would give you. Or, suppose you have the knowledge, and unwisely apply it. Either you receive a fatal shock, or cause some material damage; and so the force proves a detriment.

Both knowledge and its correct application are necessary to the reaping of benefits. If there can be no condemnation without knowledge neither can there be reward. Thus, "men are saved no faster than they gain knowledge"—and no faster than they make proper use of knowledge gained.

## MODERN REVELATION

*Continued from page 596*

his own good, as the bishop has to enable him to preside over his ward. Every man has the privilege to exercise these gifts and these privileges in the conduct of his own affairs, in bringing up his children in the way they should go, and in the management of his farm, his flocks, his herds, and in the management of his business . . . it is his right to enjoy the spirit of revelation and of inspiration to do the right thing, to be wise and prudent, just and good in everything that he does. I know this is the true principle . . ." (Gospel Doctrine, p. 43)

The Church was founded by revelation; it has since been guided by revelation; and revelation is its life blood. Without revelation the Church would die. Further, every member of the Church has had conferred upon him the right to the ministrations of the Holy Ghost and therefore to the enjoyment of divine revelation through which knowledge, wisdom, understanding and guidance may be obtained.



## THE CONSISTENCY OF THE BOOK OF MORMON

*Continued from page 603*

Similar anachronisms appeared in almost every play Shakespeare wrote, yet his worldly wisdom was above that of Joseph Smith's as the heavens are above the earth. If a peasant lad upon the frontier ever attempted to write a book of 600 pages about an ancient people who came from Babel's tower of confusion, there would be so many errors in the record that no sane person would give it a sober thought.

Yet the Book of Mormon is not that type of Book. It has challenged the wisdom of the wise men, and the understanding of the prudent for more than a century. Though not one of Shakespeare's popular plays is free from some error as indicated above, the complex historical material in the Book of Mormon is entirely free from such mistakes of men. Joseph Smith wrote better than he knew when he assisted in the production of the Book of Mormon.



## Of Current Interest

VICTORIA, British Columbia, is one of the few cities in western North America to have crooked streets, turreted castles, quaint antique shops, parks and cathedrals all reminiscent of the mother country, Great Britain.

PLANS are being drawn for the completion of the International Pacific Highway which is to stretch from Alaska to Argentina. The Mexican Government will start action soon on the Nogales-Mexico City link of this important roadway.

## From the Mission Field

### DEPARTING MISSIONARY



**Elder Badger**

will return to his home in Salt Lake City, Utah.

Elder Paul L. Badger, who has laboured in the British Mission Office and in Scottish District, where he was supervising elder, was honourably released on Sunday, September 10th, and

appointed associate-editor of the **MILLENNIAL STAR** on Saturday, September 9th.

Elder Grant R. Holt is continuing in the position of mission secretary.

★

### DOINGS IN THE DISTRICTS

#### *Birmingham*

A baptismal service was held recently in Handsworth Branch. Sarah Ann Green and Elsie Mary Emery were baptized and confirmed by Brother William G. Bennett.

★

#### *Leeds*

Bradford Branch M.I.A. recently conducted two outings to North-cliff playing fields. At each event, softball was the principal item of the programme. At the first outing, the 24 participants terminated the evening with a walk through Heaton Woods, returning to Bradford. At the second meeting, held the following week, Tuesday, August 22nd, community singing rounded out the programme at the conclusion of the game of softball.

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#### *London*

On Saturday, August 19th, Catford Branch Relief Society and Sunday School held a joint outing at Keston Lakes. There were prizes presented by Brother Frederick Neal to the winners of the sports events of the day. Sisters Gladys Wood and Florence Vincent and Brother Wilfred Wood served refreshments. An enjoyable time was had by all members and friends attending.

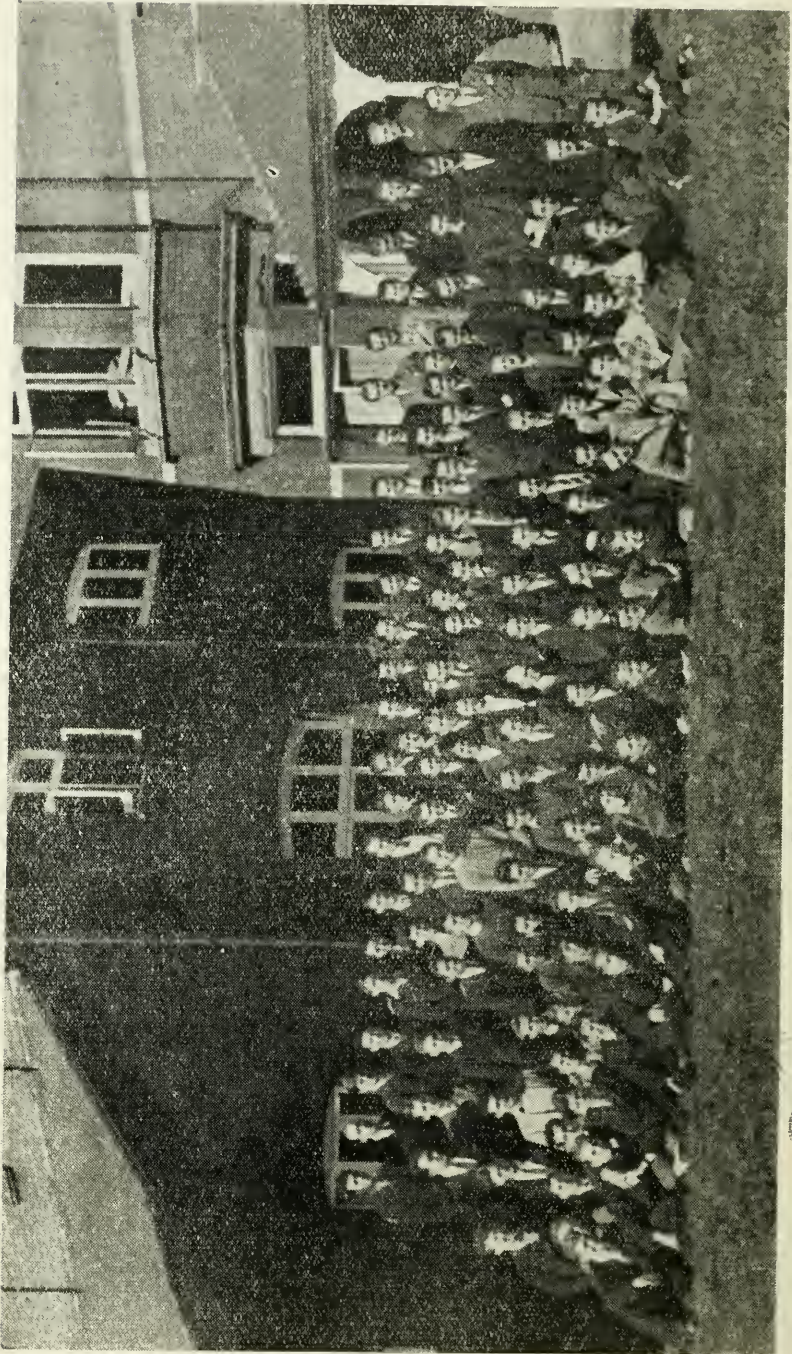
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### DEATH

**SHIPMAN**—Ann Shipman, infant daughter of Brother and Sister Alfred Shipman of Nuneaton Branch, died on Saturday, August 26th. Funeral services were conducted on Thursday, August 31st, by Brother

William T. Nightingale and an address was given by Brother William Seckington. Burial took place at Bucks Hill cemetery where the grave was dedicated by Brother Nightingale.





Departing British Missionaries

In response to numerous requests the Star prints on this page an enlargement of the photograph of the missionaries who embarked for America on September 12th, 1939.

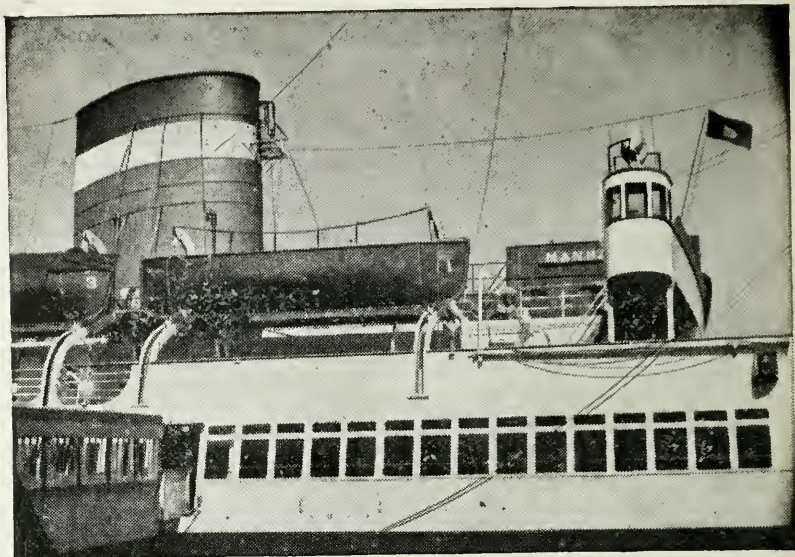
# LATTER-DAY SAINT MEETING PLACES IN BRITAIN



- Aberdeen:**  
West Front Room,  
Music Hall,  
Union Street.
- Accrington:**  
\*L. D. S. Hall,  
Over 9, Church St.
- Airdrie:**  
†L. D. S. Hall,  
40, Hallcraig Street.
- Barnsley:**  
Arcade Buildings.
- Batley:**  
\*L. D. S. Hall,  
Purwell Lane.
- Belfast:**  
†Arcade Buildings,  
122, Upper North St.
- Birmingham:**  
L. D. S. Chapel,  
23, Booth Street.  
Handsworth.  
Council Schools,  
Stratford Road,  
Sparkbrook.
- Blackburn:**  
L. D. S. Hall,  
Saving Bank Chambers,  
Lord Street, West.
- Bolton:**  
Corporation  
Chambers.
- Bradford:**  
L. D. S. Chapel,  
Woodlands Street,  
Off City Road.
- Brighton:**  
105, Queen's Road.
- Bristol:**  
L. D. S. Hall, Zion Rd.,  
off Clarence Road.
- Burnley:**  
§L. D. S. Chapel,  
1, Liverpool Road,  
Rosegrove.
- Carlisle:**  
L. D. S. Hall,  
Scotch Street.
- Cheltenham-Stroud:**  
Theosophical Hall,  
St. Margaret's Ter.,  
Off North Place,  
Cheltenham.
- Clayton:**  
\*Central Hall.
- Derby:**  
Unity Hall.
- Doncaster:**  
\*L. D. S. Hall,  
Trafford Street.
- Dublin:**  
†L. D. S. Hall,  
8, Merrion Row.
- Eastwood:**  
Library, Church St.
- Edinburgh:**  
Ruskin House,  
15, Windsor Street.
- Gainsborough:**  
L. D. S. Hall,  
4b, Silver Street.
- Gateshead:**  
Westfield Hall,  
Westfield Terrace.
- Glasgow:**  
South Side  
Masonic Hall,  
30, Abbotsford Pl., C.5.
- Gravesend:**  
Darnley Street Chapel.
- Great Yarmouth:**  
Johnson's Rooms,  
Northgate Street.
- Grimsby:**  
Thrift Hall,  
Pasture Street.
- Guisborough:**  
L. D. S. Hall,  
Back of 13 Church St.
- Halifax:**  
\*L. D. S. Hall,  
35, Brinton Terrace,  
Off Hansen Lane.
- Hucknall:**  
\*Byron Buildings.
- Hull:**  
L. D. S. Chapel,  
Wellington Lane, and  
Berkeley Street.
- Hyde:**  
L. D. S. Hall,  
Reynolds Street.
- Kidderminster:**  
L. D. S. Chapel,  
Park Street.
- Leeds:**  
\*L. D. S. Hall,  
5, King Charles St.
- Leicester:**  
All Saints' Open,  
Great Central Street.
- Letchworth:**  
Vasanta Hall,  
Gernon Walk.
- Liverpool:**  
L. D. S. Chapel,  
301, Edge Lane.
- London:**  
L. D. S. Chapel,  
59, Clissold Rd., N.16.  
Ravenslea Chapel,  
149, Nightingale Lane  
S.W.12.  
Downham Fellowship  
Club, between 29 & 30,  
Arcus Rd., off Glenbow  
Rd., Catford.  
Ivy Hall,  
Wellesley Road,  
Gunnersbury, W.4.
- Loughborough:**  
Adult School.
- Lowestoft:**  
L. D. S. Hall,  
20, Clapham Road.
- Luton:**  
Dallow Road Hall,  
Corner of Dallow and  
Naseby Roads.
- Mansfield:**  
39a, Albert Street.
- Manchester:**  
L. D. S. Hall,  
88, Clarendon Road.  
C. on M.
- Merthyr Tydfil:**  
L. D. S. Chapel,  
Penyard Road.
- Middlesbrough:**  
L. D. S. Hall,  
21, Bottomly Street,  
Off Linthorpe Road.
- Nelson:**  
\*L. D. S. Hall,  
10, Hibson Road.
- Northampton:**  
\*L. D. S. Chapel,  
89, St. Michael's Road.
- Nottingham:**  
L. D. S. Hall,  
8, Southwell Road.
- Norwich:**  
L. D. S. Chapel,  
60, Park Lane.
- Nuneaton:**  
Masonic Hall.
- Oldham:**  
L. D. S. Hall,  
Neville Street.
- Plymouth:**  
L. D. S. Hall,  
114, Tavistock Road,  
Park Street.
- Pontllanfraith:**  
Enquire:  
81, Brynteg Street
- Preston, Lancs:**  
L. D. S. Hall,  
44, Avenham St.  
Off Fishergate.
- Rawmarsh:**  
L. D. S. Hall,  
Main Street.
- Rochdale:**  
L. D. S. Chapel,  
Lower Sheriff St.
- Sheffield:**  
L. D. S. Chapel,  
Corner of Ellesmere  
and Lyons Roads.
- Shildon:**  
\*L. D. S. Hall,  
100, Main Street.
- South Shields:**  
L. D. S. Hall,  
36, Fowler Street.
- St. Albans:**  
49, Spencer Street.
- Sunderland:**  
L. D. S. Chapel,  
18, Tunstall Road.
- Tipton, Wolverhampton:**  
L. D. S. Hall,  
Washington Building,  
Berry Street.
- Varteg:**  
Memorial Hall.
- West Hartlepool:**  
L. D. S. Chapel,  
7, Osborne Road.
- Wigan:**  
\*L and Y Station.



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